THE

WEEKLY ENTERTAINER.

For MONDAY, April 6, 1801.

Biographical Anecdotes of the late Parſon Patten.

By FRANCIS GROSE, F.R.S.

THE Rev. Mr. Patten, curate of Whitſtable, was of a very ſingular character; he had originally been a ſea chaplain, and contracted much of the tar-like roughneſs: he was of an athletic make, and had ſome wit and humour, not reſtrained by any very ſtrict ideas of profeſſional propriety. He was for many years curate of Whitſtable, at a very ſmall ſtipend, and uſed to travel, to ſerve that and another church, in a butcher's cart. Whitſtable is ſituated by the ſea-ſide, and is extremely agueiſh; ſo that had he been diſmiſſed, it would not have been very eaſy for the Archbiſhop of Canterbury, who was the rector, to have procured another curate at the ſame price. This he well knew; and, preſuming on it, was a terror to every new Archbiſhop.

Mr. Patten was not a rigid high prieſt; he openly kept a miſtreſs; and on any one going into church in ſermon-time, and ſhewing him a lemon, he would inſtantly conclude his diſcourſe, and adjourn to the alehouſe. He uſed to call the prebendaries of Canterbury, cardinals, and the young fellows of his acquaintance, who came over to Whitſtable, *his nephews*.

When Dr. Wake was Archbiſhop, ſome tale-bearer informed his Grace, that Patten had given a marriage certificate, which he had ſigned by the title of Biſhop of Whitſtable! At the next viſitation the Archbiſhop ſternly aſked Mr. Pat-

ten whether that report was true? to which Patten replied, "I ſhall anſwer your Grace's queſtion by another—are you fool enough to take notice of it?"

When Dr. Secker was enthroned, or ſoon after, he gave a charge to his clergy, and among other articles found great fault with the ſcanty allowance frequently paid to curates: Patten, who was there (though not ſummoned, the Biſhop, fearful of ſome his remarks, having ordered the proctor to leave him out of the liſt), got up, and bowing to the Archbiſhop, ſaid with a loud voice, "*I thank your Grace.*" After the charge was over, the proctor, by miſtake, called the Rev. Mr. Patten, who, buſtling through the crowd, came up to the Archbiſhop: he ſeeing he could not avoid it, began with the uſual queſtion, "You are, Sir, I think, curate of Whitſtable?" To which Patten replied, "I am, may it pleaſe your Grace, and have for it received from your Grace's predeceſſors the paltry ſum of thirty pounds per annum only, although the living brings in above three hundred." "Don't enlarge," ſaid the Archbiſhop. "No, but I hope your Grace will," rejoined Mr. Patten.

The following ſtory, of Parſon Patten laying a ghoſt, I had from his own mouth.

A ſubſtantial farmer, married to a ſecond wife, and who had a ſon grown up to man's eſtate, frequently promiſed to take him in as a partner in his farm, or at leaſt to leave it to him at his deceaſe; but having neglected to do either, on his death, his widow took poſſeſſion of the leaſe, and carried on the buſineſs; the ſon in vain urging the father's promiſe, and requeſting ſhe would at leaſt take him as a partner. In order to terrify his mother into a compliance, he uſed to riſe at midnight, and with hideous groans to drag the waggon chain about the yard and outhouſes, circulating a report that this noiſe was occaſioned by his father's ghoſt, and that he would not reſt quietly in his grave till his promiſe to his ſon was completed. This was carried on for ſome time; till at length the widow, who had no reliſh for giving up any part of the farm, applied to Mr. Patten (in whoſe pariſh the farm lay), for his advice, ſaying ſhe would have the ghoſt laid in the Red Sea, if he could do it. Patten, though no believer in ghoſts, reſolved to turn this matter to his own advantage, and putting on a grave countenance, told her, that what ſhe required was no ſmall matter; that to lay a ghoſt, beſides a good ſtock of courage, required much learning, as the whole form muſt neceſſarily be pronouced in Latin; wherefore he could not afford to do it under a guinea.

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The widow here-upon demurred for ſome time; but at length, tired out with the freaks of the ſuppoſed ghoſt, who every day became more and more outrageous, agreed to give it. Patten, moreover, required a fire in the beſt parlour, two candles, and a large bowl of punch. Theſe being all prepared, the parſon took his poſt, expecting the ghoſt. The farmer's ſon, who did not know the ſort of man he had to deal with, thought he could frighten the parſon, and accordingly at twelve began his perambulation. No ſooner did Patten hear his chain and groans than he ſallied forth, and, without any farther ceremony, ſeized the ſuppoſed ghoſt by the collar, belabouring him at the ſame time heartily with a good oak ſapling. The young farmer, finding himſelf by no means a match for his opponent, fell on his knees, and confeſſed the contrivance; beſeeching the parſon, at the ſame time, not to expoſe him, nor reveal it to his mother-in-law, who would have been glad of the pretence to turn him out of the houſe. The parſon, on the young man's promiſe never to diſturb the houſe again, let him go, and undertook to ſettle matters with his mother-in-law.

Early the next morning ſhe came down, anxious to know what had paſſed the preceeding night, when the parſon, with a well-counterfeited terror in his countenance, told her he had been engaged in a terrible conflict, the deceaſed being one of the moſt obſtinate and fierce ſpirits he had ever met with; but that he had at length, with great difficulty and expence of Latin, laid him: poor wicked ſoul, ſays he, I forgive him, though great part of his diſquiet is owing to thirty ſhillings for tythes of which he defrauded me, but which he deſired, nay, commanded you ſhould pay; and on that condition only he has agreed to trouble the houſe no more; he does not inſiſt on your completing his promiſe to your ſon, but wiſhes you would at leaſt let him have a ſhare in the farm. To this the woman aſſented, and the parſon received the thirty ſhillings over and above the ſtipulated guinea. The woman likewiſe admitted her ſon-in-law joint partner with her in the leaſe.

Among the good qualities the Rev. Mr. Patten had to boaſt of, that of a good paymaſter, was not included: on the contrary, fame ſpoke ſo unfavourably of him, reſpecting this article, that none of the Canterbury tradeſmen would let him have a ſingle article of goods without firſt depoſiting the ready money for it. Under this predicament, his wig had long paſſed through the medium of ſtrait hair to the ſtate of curling negatively, or inwards; or, in plain terms, was

reduced to the condition of being only fit for a ſcare-crow: but how to get another was the difficulty; he had not the money, and Chriſtian faith was wanting.

In this ſituation he accidentally heard of a new peruke-maker from London, who had lately ſettled in the High-ſtreet. To him he went a little before dinner-time, and beſpoke a full cauliflower wig. The barber, ſtruck with the reverend appearance of his new cuſtomer, whoſe character had not reached his ears, gladly undertook to furniſh him; and his dinner being ready, he reſpectfully begged the honour of the doctor's company to partake of it, and afterwards introduced a large bowl of punch: Patten ate and drank heartily, and got into great good humour. When the bowl was out, the barber would have proceeded to buſineſs, and produced his meaſures, but Patten cut him ſhort, and greatly ſurpriſed him, by ſaying, "he need not trouble himſelf to meaſure him: he would get his wig elſewhere." The barber, fearing he had taken offence at ſomething that had paſſed at table, humbly begged pardon if he had been wanting in reſpect, proteſting it was unintentional, and contrary to his meaning. "No, no, Sir," anſwered Patten, "it is nothing of that: look you, I find you are an honeſt, generous fellow; it would be a pity to take you in; I ſhould never have paid you for your wig; I will therefore get it elſewhere."

A neighbouring clergyman, who pretended to great ſkill in the Hebrew and Oriental languages, ſhewed Patten his ſtudy, in which were books in almoſt every language. "And pray, brother," ſaid Patten, "do you underſtand all thoſe different tongues?" On being anſwered in the affirmative; "One would think," rejoined he, "that you had got your head broken with a brick from the tower of Babel."

Patten long refuſed to read the Athanaſian creed. The Archdeacon reproving him for that omiſſion, told him, his Grace the Archbiſhop read it. "That may be," anſwered Patten, "perhaps he may believe it, but I don't: he believes at the rate of ſeven thouſand per annum; I at that of leſs than fifty."

Patten, in his laſt ſickneſs, was in great diſtreſs, which Dr. Secker hearing, ſent him ten guineas by the Archdeacon; to whom he made the following acknowledgement:—"Thank his Grace moſt heartily, and tell him, now I know he is a man of God, for I have ſeen his good angels."

Subſtance

Subſtance of the moſt intereſting Parts of the Travels of C. F. Damberger, a German, through the interior Parts of Africa, from the Cape of Good Hope to Morocco, between the Years 1781 and 1797.

[Continued from Page 256.]

OUR author having left the Jamatian territory ſoon reached that of the Muhotians, whom he found a very ſavage tribe, and whoſe treatment of him was very harſh, which induced him to leave them the firſt opportunity. The female Muhotians he ſtates to have treated him in a much milder manner.

He had not been long among them before the time arrived for celebrating a war-feaſt, and in the evening, amidſt their dancing and rejoicing, neglecting to watch the motions of Damberger, he made his eſcape. The feaſt he thus deſcribes:

" This was a feaſt, at which they were to determine upon war, and to enquire, whether in the proſecution of it they might be ſucceſsful or not. The following is their manner of proceeding on ſuch occaſions.

" If a neighbouring nation has declared war againſt them, or if they are in want of proviſions, and their neighbours have an abundance thereof, the oldeſt men of the horde aſſemble at the hut of the chief, and deliberate how to ſubdue their enemies or rob them of their property. If the reſult of their deliberation turns out favourable to the enterprize, two of the moſt ſkilful hunters are diſpatched to kill two roe-bucks, which are roaſted on the following day, when the war-feaſt is properly celebrated. While the bucks are roaſting the chief informs the multitude of the reſolution, taken by him and the elders, and then begins to cut up the roaſted game, at the ſame time exclaiming, ' I fight for you, and your welfare, and in the ſame manner as I cut up this game, and devour part of it, ſo will we deſtroy and burn our enemies.' Every one of the company then tears a piece from the roaſted buck, repeats the words of the chief, and eats the meat. This ceremony being finiſhed, the bones are thrown into the fire, which they dance around. They commence from that moment the neceſſary preparations for war, and march in a few days.

On the 2d of October, Damberger ſaw the firſt Kamtarrians. " This nation," ſays he " inhabits a diſtrict, on the banks

banks of the river Tambo. Their chief means of ſubſiſtence are hunting, and breeding of cattle. The men are moſt of them of a ſmall ſize; they are of a lighter colour than the three laſt mentioned nations, whom they ſurpaſs in ſpirit and courage, and, from their ſuperior ſkill in handling the javelin, generally defeat them, although they are not ſo numerous. Their population is eſtimated at from ſix to ſeven thouſand combatants and women; the latter are taller than the men, and are full of ſpirit and courage; the majority of them are priſoners taken from other nations, and detained here. No girls are brought up by this nation; theſe are put to death as ſoon as they are born. They have no prieſts, although it may be ſuppoſed, the nation is not entirely without religion.

"They are exceedingly ſuperſtitious; if, for inſtance, one of the nation is wounded, or killed by a wild beaſt, in the day-time, they ſay, that he had offended the great goddeſs; and if it happens by night, eſpecially when the moon ſhines, they are ſatisfied, that he has offended the little goddeſs, and has thus been puniſhed for his miſconduct. In dark hazy weather, they lie in their huts, in a ſtate of abſolute inactivity and ſloth, and the women perform only ſuch work as is abſolutely neceſſary.

"The dead are uſually interred by their relations, under trees. On the day of interment, a fire is kindled, to burn the effects of the deceaſed, and the aſhes are thrown into his grave. The fire is kept in, until the next full moon. He who ſteals from other tribes a wife or a girl, may keep her for his wife, or ſell her, in which latter caſe he generally gets in exchange, a ſheep, or from four to ſix haſſagays, according as ſhe is more or leſs handſome. Strangers are treated with hoſpitality and kindneſs.

"A variety of opinions prevail, in reſpect to the origin of this nation. Some aſſert, that they are deſcended from Prince Nampagango, a tyrannical ruler, who drove them out of his dominions, in conſequence of which they applied to the King of the Brigudis for protection, and by means of his aſſiſtance put their tyrant to death. Others maintain, that they owe their origin to Congo, but were expelled from that country. This latter opinion, however, is confuted by the idiom of their language.

"When I arrived at the huts, at firſt I ſaw few people, but a crowd ſoon gathered around me, who ſeemed to expreſs joy, for they were dancing and ſinging. Having intimated to them by ſigns that I was hungry and thirſty, they brought

me a handful of millet-meal and ſome ſour milk. I was going to drink the milk, but one of the by-ſtanders took the veſſel out of my hand, put the flour into the milk, ſtirred it with a bone, which ſupplied the place of a ſpoon, and returned it. At firſt I did not like this diſh, but was obliged to ſwallow it, for want of ſomething better. I wiſhed to purſue my journey, but as they would not ſuffer me to depart, they aſſigned me an empty hut to lodge in, and gave me a buffalo-hide for a covering. The next morning they brought meat and ſour milk, and again invited me to remain with them. Moſt of the inhabitants of both ſexes marched againſt their enemies, the Muhotians, to give them battle (otako.) The troop conſiſted of four hundred perſons, and I ſaw with pleaſure that they obſerved more order than I had reaſon to expect. The Wooliha (the chief) made a ſpeech, which was ſucceeded by a war-ſong, at the cloſe of which the troop, formed four deep, began to move. The talleſt and ſtrongeſt men marched in the front, and were followed by thoſe of a ſmaller ſize. They were all armed with javelins and battle-axes, three feet in length, and made entirely of hard-wood; then the women followed, and the youth of both ſexes, armed with battle-axes, brought up the rear. I remained behind in the care of a good old man, who was continually addreſſing me, without being able to give him an anſwer. He preſented me with a new calabaſh, and wanted my waiſtcoat in return, which gave me great uneaſineſs, all my money being ſewed up in it. I pretended not to underſtand him, and he inſiſted no farther. The village conſiſted of one hundred and thirty-four huts, of a good conſtruction: it was ſituated in a fruitful country, well provided with good water, and called Aſatehaji.

"The third day after the march of the warriors, a ſong was heard at ſome diſtance, which produced univerſal joy in the village; it was a triumphal hymn, and proclaimed the return of the conquerors, that meat might be immediately roaſted, which was accordingly done without the ſmalleſt delay. I haſtened to meet the victors. They returned in complete order, had had forty wounded and ſeven killed, and had made ſixteen priſoners, five of whom were women. In the centre of the village they formed a circle; the chief delivered a ſpeech, at the cloſe of which milk and meat were ſerved up, and merriment and joy appeared in every countenance. The priſoners were alſo ſupplied with plenty of proviſions, and treated with great kindneſs. The wounds of

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the wounded were waſhed with a certain juice.* After dinner palm-branches were diſtributed among thoſe who had particularly diſtinguiſhed themſelves in the battle. The female priſoners were aſſigned to their captors, and from that moment treated like the reſt of the women. The male priſoners obtained huts, and were conſidered as natives of the village. I was not allowed to ſhare in the triumphal feaſt, but was permitted to aſſiſt as a ſpectator, and received the ſame portion of meat as the reſt.

* The juice of the fruit of a tree, which by the inhabitants is called *ogmatoine*, and alſo *kulamite*.

(To be continued.)

On the Culture of Wheat, with Remarks on its Scarcity, and comparative Prices.

[Concluded from Page 243.]

IN June, 1800, Mr. Dalrymple publiſhed a pamphlet on the culture of wheat, in which is the following note.

"It aſtoniſhed me, that this very ingenious gentleman (Dr. Hunter) ſhould have written, in the Annals of Agriculture, on tranſplanting wheat. For the ſeminal root which had eſtabliſhed its fibres in the earth, and had given ſtrength to the ſet, muſt of courſe be weakened by the operation of tranſplanting; and it muſt be a conſiderable time before it has recovered in ſuch a manner as to enable the crown to throw out its coronal root: conſequently there muſt be a greater objection to tranſplanting than to ſpring wheat."

Among the claims on the Bath Agricultural Society is that of the premium of five guineas for dibbling of 24 acres of wheat.

The dibbling took place laſt January and February, (1800), at the expence of (if the relation be accurate*) 10s. per acre; the whole quantity dibbled was in the proportion of three peck per acre: whereas, had the lands been broadcaſt ſown, at leaſt ten peck per acre would have been required.

* For the expence muſt depend on the number of children capable of dropping the grains into the holes that the dibble makes.

So that the farmer and the public ſaved on each acre about ſeven pecks, which made a ſaving on each acre 1l. 6s. on the ſuppoſition that wheat was then 16s. per buſhel.

Thus on the 24 acres there was a ſaving of 168 pecks, which, at 4s. per peck, will give a profit of no leſs than 32l. 12s. from which deduct 10s. 8d. per acre, being 12l. there will remain a clear profit of 21l. 12s.

The wheat was dibbled in ſquares of three or four inches, and was more eaſily weeded than in the broad caſt way.

Authors mention an encreaſe per acre from ſix to ten buſhels more by dibbling than by broad-caſt ſown.

A dibble hath been made in form of a gardner's ſpade; length from the three points to the handle about 33 inches, the piece wherein the three points are faſtened about 10 inches long, the points 3 inches long, tapering from 2 inches diameter to the points, which points are about 8½ inches aſunder.

The method of dibbling after the land is in the uſual method of ploughed, &c :—Men walk backward, ſtick the dibble into the ground, moving it gently forward and backward leſt the earth cling to it, when taken from the holes children follow, dropping two grains into each hole, then the land is, what the farmers call in ſome parts, bruſh-harrowed, with a horſe, which covers the grain ſufficiently.

If we read the hiſtory of the reign of Edward the Second, years 1314, 1315, 1316, we ſhall there find the moſt calamitous account of the greateſt ſcarcity, dearth, and even famine, that ever befell this kingdom.—Nature thrills at the account thereof; but in the year 1317, the Almighty was pleaſed to relieve the people out of all their diſtreſſes.

In order to furniſh information to the public, here will follow a ſcale for aſcertaining the degree of application that ſcarcity and high prices of proviſions affect the people: 1ſt, By obtaining intelligence from hiſtory—the comparative prices of corn—of income, ſuch as of day labourers in any given period, &c. &c.

Examples.

Take the year for example 1316: In that year the learned differ on the prices of wheat; ſome might write in the beginning, others at the latter end, or ſome even in the beginning of 1317. Some note wheat at 10s. per buſhel, others much higher. But there ſeems a general agreement, that a curate, for ſerving a pariſh a whole year, had but the ſtipend of five marks, then 13s. 4d. each, 3l. 6s. 8d. per annum; a day

a day labourer at huſbandry, 1d. a day; and wheat appears before the ſcarcity 6d. per buſhel. But take into account what an ancient and learned author writes were the prices in the year 1302: wheat per quarter, 4s. malt ground, 3s. 4d. peaſe, 2s. 6d. oats, 2s. per quarter, namely, eight buſhels; a bull at 7s. 4d. a cow at 6s. a fat mutton at 1s. 8d. an ewe ſheep at 8d. a capon at 2d. a cock or hen 1½d.

Therefore, for example, of the year 1316, the price of wheat, 10s. yet it is believed to be then at a much higher price.

Wheat at 10s. per buſhels inſtead of 6d. as before noted.

The curate of a pariſh, 3l. 6s. 8d. per annum.

A labourer in huſbandry, 1d. per day.

The curate's ſalary 2¼d. per day, amounting to 3l. 6s. 8d. conſequently to obtain a buſhel of wheat, the curate muſt give up 55 days amount of his ſalary.

A day labourer then could not obtain a buſhel of wheat without working 120 days for the ſaid buſhel of wheat.

But ſuch were the dreadful effects of that ſcarcity, that people ſurvived on roots of wild herbs as long as they could, until a peſtilence enſued, as hiſtorians relate, ſo as to bring death on ſuch vaſt numbers, as that thoſe who ſurvived were ſcarce ſufficient to bury the dead. Alas! from ſuch a calamity may the Almighty avert every nation under Heaven!

The then prices of wheat per buſhel—the ſtipends to curates—wages to day labourers—compared with the prices, ſtipends, and wages, (1801), will demonſtrate the degree of affliction of the two periods.

But to ſet forth the degree, rather the rate or value money bore to the articles, neceſſaries, &c. of life, ſecond example will be given.

In the year 1430, Edw. IV. an Act of Parliament paſſed, enacting, that no freeholder that had not 40s. a year freehold, ſhould vote for Members of Parliament repreſentatives of counties.

About four years after (1434,) the Act was paſſed, the average price of wheat was about 8d. per buſhel.

Therefore as the price hath been in certain periods 5s. now 19s. per buſhel, a brief example may be ſet, namely, as in the year 1435, 40s. would purchaſe 60 buſhels, at 8d. Wheat at 5s. per buſhel, any period, 15l. to purchaſe ſixty buſhels. Wheat at 17s. per buſhel, any period, 101l. to purchaſe ſixty buſhels.

Conſequently as 40s. would purchaſe ſixty buſhels of wheat at a certain period; ſo at another 15l.; at another 101l.; thereby

thereby aſcertaining the comparative value of money, for money is not of more worth than the articles of life it will purchaſe.

A Diſſertation on the Ancient and Modern Commerce of Egypt, drawn from the lateſt Authorities.

[By L. Langles, Member of the National Inſtitute, &c.]

THERE arrives every year at Grand Cairo, during the months of April, May, and June, rich caravans from the interior of Africa; they carry a conſiderable quantity of three ſpecies of gums, elephants' teeth, tamarinds, parrots, oſtrich feathers, gold-duſt, and laſtly, black ſlaves; and in return they convey into their own country falſe pearls, coral, amber, glaſs ware, broad-ſwords, cloths, and all kinds of cloathing which are purpoſely made by the merchants of Cairo to ſuit the African taſte.

By means of the pilgrims' great caravan, the commerce of Egypt extends by land as far as Medina and Mecca.

Every year, under the command of a Bey or Emyr of Cairo, decorated with the title of Emyr el Hhadjy, a conſiderable number of Mahometans, the greater part having the title of Hhadjy, or Pilgrims, repair to thoſe two cities to trade, under pretext of devotion. Muſſelmen of every ſect and condition, ſpeaking different languages, having different cuſtoms, and carrying with them very great capitals, alſo depart from Europe, Aſia, and Africa, for the purpoſe of trading.

They ſhould all arrive at Mecca at the ſame time, to viſit the Kabah, a very ancient temple, which was held in veneration by the Arabians before Mahomet. Theſe devout pilgrims there make very advantageous exchanges, and find their intereſt in complying with the law of their Prophet.

In the month of Ramadhan, viz. one month previous to the departure of the caravan from Cairo, begins the fair, vulgarly called Maulad (which ſignifies "The Birth of the Prophet.") Strangers, of whatſoever nation or religion they may be, repair thither to diſpoſe of their merchandize. Meanwhile the pilgrims of the kingdoms of Morocco, Barbary, and Mahometan Africa, aſſemble at Grand Cairo, to be ready at the day appointed for departure; they provide every thing neceſſary for the long journey they are going to under-

take, and take thoſe articles which they deem moſt advantageous.

At this fair European merchandize is the moſt required; and of coin the ſequin of Venice is preferred. The pilgrims purchaſe them at the higheſt price, as it is the coin from which they derive the moſt profit. They are a matter of diſpute with the jewellers, and the women are not leſs anxious to obtain them to ornament the head and boſom. But, while ſtrangers thus diſpoſe of their wares, and carry on a moſt advantageous commerce, the negligent Copts appear neither as merchants nor brokers, but merely porters or domeſtics.

The pilgrims having fulfilled the precept laid down by their Prophet, and exchanged their merchandize for wares more precious and leſs weighty, the caravan returns to Grand Cairo. Here another fair begins, more ſumptuous and rich than the preceding; where ſtrangers barter for new commodities, and part with thoſe which they had not been able to ſell at the departure of the caravan; for, before they return homeward, they eaſily agree for other merchandize which is ſaleable and ſought after in their own country. It is thus that the commerce of Grand Cairo, capital of Egypt, extends by land as far as Mecca, in conſequence of this yearly pilgrimage; and into the interior of Africa by the caravans of pilgrims. The Copts have no other profit than their miſerable ſalaries as porters.

Let us now examine the maritime commerce of Egypt. Alexandria, Roſetta, Damietta, on the Mediterranean, and Suez on the Red Sea, may be with juſtice eſteemed ſo many ſources of riches to this country. From the ſeveral parts of the Ottoman empire, the kingdom of Morocco, the coaſts of Barbary and Europe, every ſpecies of merchandize is landed from the Mediterranean at Alexandria and Damietta; and from this laſt mentioned city they are ſpread throughout all Egypt; in the ſame manner thoſe from Arabia Felix and the Eaſt Indies arrive by the Red Sea. The excellent ſituation of the capital, and the eaſy communication of this city and Alexandria with the ſeveral ports, render it the firſt of all commercial cities.

Whilſt the French, Engliſh, and other European nations that have eſtabliſhments in the Eaſt Indies, are compelled, as it were, to make the circuit of the globe by the Cape of Good Hope to convey their cargoes, they come into the ports of Egypt by a branch of the ſea: it is, therefore, not to be wondered at, that the Greeks, the Armenians, the Syrians,

rians, the Jews, and other nations, though compelled every year to pay conſiderable ſums by oppreſſion and extortions of every kind, ſhould, notwithſtanding, have ſuffered them; ſince the extortions are but a trivial diſburſement when compared with the immenſe profits they realize. There are a thouſand examples of ſtrangers arriving at Cairo with a very trifling capital, who, though ſubject to this oppreſſion, have become very rich merchants.

Thus all thoſe riches, tranſported from the moſt diſtant climes, and united in one common centre, are afterwards ſpread throughout every quarter by the merchants, and exchanged with others, as intereſt dictates. Thus does coffee paſs from Mokha to Djeddah, from Djeddah to Suez, whence it is tranſported by the caravans to Grand Cairo; from thence by the ports of Alexandia or Damietta it enters into the Mediterranean, and finally arrives at Venice, Rome, Paris, and elſewhere; and the glaſs-wares fabricated at Murano go by the ſame conveyance as far as Mokha, and other parts of Arabia, where they ſerve for the dreſs and ornament of the women. It is incredible how great the conſumption of European merchandize is in Egypt, as well for the uſe of the inhabitants of the country, as to ſend elſewhere.

Imports.—About 800 bales of cloth from Languedoc and Provence, the ſame quantity from England, Flanders, Germany, and Venice, arrive in Egypt every year; and it is chiefly in the month of Ramadhan that a great quantity of this article is diſpoſed of, as every one is eager to purchaſe habiliments of new cloth for the ſolemnization of the feaſt of Beiram, which is the Muſſulman's Eaſter.

The annual caravan of pilgrimage, which ſets out the 27th of the month Cheoual, alone requires from 60 to 80 bales of cloth from Languedoc, the major part of which is employed by the Emer-el Hhadjy, chief of the caravan, in cloaths for preſents to the Arabians in the territories through which they paſs, and for the inhabitants of Mecca on his arrival there. This ſingle branch of commerce is very profitable to the merchants of Marſeilles.

Every year they require in Egypt 80 barrels of cochineal, and ſometimes more; and in times of war between France and England, about 200 barrels paſs through Egypt into India.

From Europe are annually exported into Egypt 400 bales of pepper, each bale containing 300 rothles (near 300 pounds.)

Europe

Europe furniſhes Egypt with ſeveral kinds of drugs, as well for medicinal uſe, as for that of the kitchen.

The Europeans annually prepare for Egypt, upwards of ſixty barrels of pewter, as many of wine, and a certain quantity of cheſts containing needles, ſciſſars, knives, ſmall looking-glaſſes, &c. &c.

There is alſo ſent annually from Europe, and particularly Venice, a great quantity of glaſs ware, ſuch as beads, rings, &c. and from Marſeilles as well as Venice more than a thouſand bales of writing-paper, a great quantity of which goes to Djeddah, by the Red Sea. Laſtly, Europe furniſhes Egypt with lead, mercury, nails, and all ſorts of metals, worked or plain.

In the ſecond part of Vanſleb, chapter 9th, "Of the preſent State of Egypt," in ſpeaking of the commerce of that country in his time, he ſays, "From Venice is exported into Egypt, among other things, a great quantity of ſmall glaſs-ware, as beads, &c. writing-paper, which is preſſed ſmooth in the country; different ſpecies of cutlery, as knives, looking-glaſſes, ſciſſars, combs, needles, pins, whiſtles, &c. pitchers, diſhes, &c. and when the veſſels anchor at Zante, they carry wine from thence, and diſpoſe of it at Alexandria. A quantity of cloth from Leghorn is alſo carried there; China ware from Genoa; but principally good pieces of eight, in ſilver, (in the place of which rix-dollars are at preſent ſubſtituted, bearing the impreſſion of the Empreſs Maria Thereſa) which purchaſe merchandize. From Meſſina is ſent Syracuſe wine, velvet, and other ſilk ſtuffs. With Holland and England there is no direct commerce, but it is carried on by Venice and Leghorn. From Marſeilles are brought money, nuts, almonds, cheſnuts, &c. alſo cloth and paper."

Such were the commodities imported in the time of Vanſleb; ſince which period the commerce of Egypt has conſiderably increaſed, for it now draws every ſpecies of merchandize from the different ſtates of Europe. From Portugal a great quantity of Liſbon gold and muſlin. From Spain, piaſtres, and ſmall ſilver coins, which are there called *ſcout* (crowns,) cochineal, Brazil wood, aqua fortis, &c. for ſtaining. The traffic of theſe two powers is carried on by France, and veſſels from Leghorn. From Marſeilles, beſides the commodities already mentioned, is exported into Egypt, capillaire, which is conſumed in great quantities, roſolis, ſweet-meats, wine, oil, ſealing-wax, ſugar; and by contraband, coffee from Martinico and St. Domingo; medicinal

drugs, mixed and ſimple; brocaded ſtuffs from Lyons; and every luxurious commodity which French induſtry knows very well how to adapt to the cuſtoms of the country.

The Engliſh, beſides cloths, ſend works of poliſhed ſteel, and all ſorts of iron wares, fire-arms, and gunpowder. The Dutch, beſides cloths, export cheeſe and drugs. Leghorn ſends ſattins, mourning-cloaks, and Genoa velvets, beſides various other manufactures of the country. Swediſh and Ruſſian iron is moſt ſought after in Egypt, where a great quantity is conſumed. From the ſtates of the empire is exported the Stirian and Carinthian iron, cryſtals from Bohemia; wood and china from Vienna, as well as cloths, and various articles of the manufactures of the country, and moreover many rix-dollars. Venice, beſides its articles of trade, likewiſe exports panes of glaſs, cryſtals, and of every thing which comes from the celebrated furnace of Murana, as gold cantarin, which is much uſed and is tranſported to Djedda; ſpikenard, called Celtic, which the Egyptians uſe in their baths and perfumes; but this article is the production of Germany. Venice likewiſe ſends wood and planks.

By this it is obvious that all Europe is actually in commerce with Egypt; but the French and Venetians ſurpaſs every other nation, as their merchandize is moſt in repute. Were I to write on the commerce of the interior of Egypt with the capital, and that of every part of the Ottoman empire, and of all thoſe countries where the Mahometan religion is received as well as in Egypt, I ſhould extend my work to a volume.

MODERN METHOD *of* PUFFING.

[Extracted from a Daily Newſpaper.]

THE SOCIABLE.—One of theſe pleaſant vehicles was crouded lately, in its way to town, with a jolly fat company, to the utter excluſion of elbow-room. The favourite topic of converſation was the near commencement of the grand half million lottery. A Kentiſh farmer candidly acknowledged, that, from gaining early in life an eighth ſhare only of a ten thouſand pound prize, he had realized a fortune of above 30,000l. and which had enabled him to purchaſe the whole of an eſtate, of which he had originally rented but a few acres.

Another

Another of the company, a London merchant, as freely confeſſed that he had handſomely portioned off his two daughters, by having preſented them with a ticket in a late lottery, that proved a prize of conſequence.

His right-hand neighbour, a buxom fat widow, exclaimed alſo in praiſe of a lottery ticket, which had enabled her late huſband to comfort her in her weeds, with a handſome proviſion.

"Then, Madam," cried a gentleman directly facing her, "let me join my fate to your's, for I am a widower, and have very recently been a favourite of fortune's wheel."

The voice now of a charming girl, at the upper end of the ſociable, avowed that her buſineſs then to town was to accept 5000l. conſols. which was bought for her from the produce of a ſhare in a recent lottery.

"Bleſs me," cried a Briſtol merchant from the lower end of the vehicle, "and my buſineſs to town is to negociate the 20,000l. prize, which I bought at Pope's Office only two months ago."

All the remaining company were by this time perfectly electrified by theſe lottery occurrences, and being now near town, agreed to give the coachman a douceur to drive immediately to Pope's Office, No. 12, corner of the Royal Exchange, facing the Bank of England.

OF DESTROYING TREES IN A CHURCH-YARD.

THE laſt ſtatute of the reign of Ed. I. entitled, "Ne Rector arbores in Cæmetio proſternat," is a very ſhort one, but deſerves to be taken notice of from the preamble, ſtating, that trees in a church-yard were originally planted to protect the church from the wind: low as churches were built at this time, the thick foliage of the yew anſwered this purpoſe better than any other tree. I have been informed, ſays the Hon. D. Barrington, accordingly, that the yew-trees in the church-yard of Gyffin, near Conway, having been lately felled, the roof of the church hath ſuffered exceedingly.

A REFLECTION.

MUCH conceit, and cunning, lurk under a queſtion, an anſwer, a ſneer, or advice.

A REPROVING FACE.

DR. Reſbury, a divine in the reign of King Charles the Second, while walking in the ſtreets of Windſor, obſerved a perſon paſs him, and turn frequently, to conſider him with attention. Offended at length by an obſervation ſo pointed, he roughly reproved the ſtranger for his impertinence, who bowing, and civilly aſking pardon, informed the Doctor, that he was a painter, and was then engaged in deſigning a picture of Nathan reproving David, and never had he ſeen a face ſo reproving as that of his reverend antagoniſt. The Doctor, enraged, uſed ſtill harſher language. "It is enough, Sir," replied the artiſt; "I have got as much as I deſire, and am greatly indebted to you"—ſaying which, he coolly walked away.

Anſwer, by James Jones, of the Radnorſhire Militia, to the Queſtion, inſerted January 19.

PUT $u^3=v$, and $b^3=x$; then by ſubſtitution we get $u^3+b^3=3u^2$, and $u+b=u^2$; from the ſecond equation we get $b^2=u^4-2u^3+u^2$, therefore $u^3-u=2$; $u=2$; conſequently $v=4$, and $x=8$, as required. Q. E. D.

*** We have received the like anſwer from A. Corſe, of the Royal Artillery, Plymouth-Dock; J. B. Chivers, of St. Auſtell; and William Harve, of Camborne.

Anſwer, by Serjeant Whittle, of the Upway Volunteers, to T. Jarvis's Rebus, inſerted January 5.

MARCH is the month I do declare,
When firſt you breath'd the vital air.

☞ Similar anſwers have been received from W. Bickham, jun. of Aſhburton; and J. R. Toulmin.

A REBUS, *by W. Harris, Jun. of Exeter.*

BENIGNANT firſt! thy ſympathizing pow'r
Can cheer in ſtern adverſity ſad hour;
'Tis thine to ſoothe the mind by grief oppreſs'd,
And pour ſweet ſolace in the mourner's breaſt.

Be thou, my next, the guardian of my youth,
And lead me in the ſacred paths of truth!
May thy juſt precepts guide me in the way
Which leads to realms of everlaſting day!

Without my third nor riches, fame, or pow'r
Can give th' enjoyment of one happy hour;
But with it bleſs'd the peaſant lays him down,
Nor envies the poſſeſſor of a crown.

Calm and ſerene he takes his nightly reſt,
No tumults rage within his peaceful breaſt;
Unlike my fourth, for he is deſtin'd ſure
The pangs of guilty conſcience to endure.

The dreadful conſequences of thy ſway,
Deſtructive fifth, are viſible each day;
Of pain and dire diſeaſe thou art the root,
And rendereſt man inferior to the brute.

Hail heaven-born ſixth! the joy thou doſt impart
Aſſuages pain, and cheers the ſorrowing heart;
Whene'er tumultuous paſſions rack my breaſt,
Thy ſoothing power lulls all my woes to reſt.

What dreadful ſcenes of dire diſtreſs ariſe!
What ſhrieks of terror rend the vaulted ſkies!
When my deſtructive next, with horrid ſound,
Levels the work of ages with the ground.

In this vain world whate'er my lot may be,
Great Source of Being! let me truſt in thee!
With firm reliance on thy mercy reſt,
Nor e'er admit my next within my breaſt.

To form my ninth a hateful paſſion find,
Which caſts a ſtain upon the human mind,
Oh grant me Heav'n to live in peace, and be
For ever from its baneful influence free.

My laſt, by the Almighty's high command,
Ought to be ſtrictly kept throughout the land;
But, ah! how many that command refuſe
T' obey, and with impunity abuſe.

Slightly conceal'd beneath this myſtic guiſe,
Dear gents. a fam'd geometrician lies;
No doubt but you his name will quickly ſhew,
'Till when permit me, Sirs, to bid adieu.

POETRY.

For the WEEKLY ENTERTAINER.

To the Memory of Joſeph Hunkin, aged two Years, who was unfortunately burnt to Death at Marazion.

AH hapleſs me! this mournful boſom knows
No cheating hopes to gain its loſt repoſe;
The pleaſing hours renew my latent pain,
Tho' reaſon tells me all woes are vain.
Can tears or ſighs recall the fleeting breath?
Or ſave a mortal from impending death?
O! ſurely not. We all muſt meet our doom,
And find oblivion in the ſilent tomb;
Like thee, dear infant! all muſt ſoon decay,
And wait their ſummons to the judgment-day.
But ſtill my fancy, with reſiſtleſs art,
Implants thy image on my mournful heart.
Methinks I view thee haſtening to my arms,
I claſp—But find them viſionary charms.

With thee, dear child! for ever brisk and gay,
With thee I paſs'd the pleaſant hours away;
And little thought that death, in fire array'd,
So ſoon would ſteal the charms thy cheeks diſplay'd.
But ah! 'tis o'er! Thoſe ſcenes to mem'ry dear
Can raiſe the ſigh, and claim the ſilent tear.
Inſpir'd with grief I'll ſeek the length'ning plain,
Review thoſe ſcenes, and mourn their loſs again.

But why lament? Since Heaven has joys in ſtore
To chear thy ſoul when time ſhall be no more.
Delightful thought! Perchance I then may ſee
That ſoul a ſeraph in eternity.
Here pleaſure dawns, and hope again diſplays
A thouſand charms, a thouſand brilliant rays.
Behold the budding roſe, the queen of flow'rs,
Her tender leaves refreſh'd with vernal ſhow'rs,
Adorns with bluſhing hue the garden's bloom,
And fills each zephyr with a rich perfume;
But when the ſtorms from northern hills deſcend,
Chill'd with the blaſt, her leaves ſubmiſſive bend;
Away at once her boaſted beauty flies,
And nipp'd in youth, like thee, dear child! ſhe dies!

CONSTANTIUS.

A TEMPEST.

FAREWALL, Cleora! Ne'er to fickle ſkies
A frame ſo tender truſt. Thou too farewell,

O roſcate

O roſeate eve! Thy brief, brief reign is o'er.
Foul change awaits; elſe why, ye planets! veil
Your beamy treſſes in Cimmerian clouds,
That deepening fold on fold, an awful train,
Eclipſe heaven's ample concave? Not a ſound,
Save at long intervals the ſea-mew's clang,
Floats thro' the void of air. Ah, dread portent!
Silence ſhort-liv'd! For now the ſullen blaſt
Flaps his hoarſe pennons o'er the heaving main,
Marſhals the billows from their channel'd depths,
And bids them do their worſt. The billows hear
The ſtern behеſt; now toſs aloft their ſpray,
(A watry pyramid!)— now headlong ruſh
Into a yawning chaos, that below
Terrific whirls! Say, ye rebellious hoſts
Of father Neptune! ye, whoſe gulphing roar
Stuns the affrighted, liſtening ear of night,
Where now your ſolemn muſic, that erewhile
Stole on the ſenſe moſt ſweetly? Where the hues,
Reflected from the ſun's more gorgeous throne,
That gleam'd erewhile upon your placid breaſt?
All, all are vaniſh'd far! Mercy, ſweet Heaven!
Lo! from the womb of yon ſlow labouring cloud
Burſts the fork'd ſulphur, and athwart the gloom
Wings its flam'd path. Hark to the thunder's voice,
Abrupt, hollow-howling, craſh anſweriſh craſh!
Trembles old ocean thro' his oozy caves,
As if within him he poſſeſs'd a ſoul,
That ſhrunk with very fear! And couldſt thou once
In dimpling ſmiles thy churly nature maſk,
Thou hoary Proteus? Ah! how like the world!
It too can ſmile—can ſmile but to betray.

Lynn. W. CASE, Jun.

A MORNING THOUGHT.

ARISE, my ſoul, with rapture riſe!
And, fill'd with love and fear, adore
The awful Sovereign of the Skies,
Whoſe mercy lends me one day more.

And may this day, indulgent power!
Not idly paſs, nor fruitleſs be;
But, may each ſwiftly-flying hour
Advance my ſoul more nigh to thee.

But can it be that Power Divine,
Whoſe throne is light's unbounded blaze;
While countleſs worlds, and angels join,
To ſwell the glorious ſong of praiſe—

Will deign to lend a favring ear
When I, poor abject mortal, pray?
Yes, boundleſs goodneſs! he will hear,
Nor caſt the meaneſt wretch away.

Then let me ſerve thee all my days,
And may my zeal with years increaſe;
For pleaſant, Lord! are all thy ways,
"And all thy paths are paths of peace."